

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (HEB. 4: 16).

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THE TOBACCO EVIL.

MUCH has been written and said upon the evils of the use of tobacco, and still we have a great majority of the men of Great Britain and America using the weed, with an alarming increase of women users.

Should we ask many of those who have formed this habit why they use tobacco, they will answer, "Why, it does me no harm, and I receive peace of mind and rest in it." But is this true?

When tobacco was first introduced into Great Britain, there was a strong protest by statesmen and clergy against its use. Even King James I. expressed his disapproval of it in the following terms, "A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fumes thereof, nearest resembling the horrible Stygian smoke of the pit that is bottomless" (*Chambers' Encyclopedia*. Article Tobacco).

Tobacco contains several poisonous alkaloids, the principal one of which is nicotine. There is only one other poison, strychnine, more deadly. "A tenth of a grain (of nicotine) will kill a medium-sized dog, so that a quarter of an ounce of mild tobacco would contain sufficient to poison twenty or thirty of these animals" (*Chambers' Encyclopedia*). Now, surely, no sensible man will deny the harm to his system of taking into it a substance so severe.

Dr. Henry Gibbons, Professor of *Materia Medica* in Toland Medical College, is quoted as follows: "The general influence of tobacco on man is that it impairs digestion, poisons the blood, depresses the vital organs, causes the limbs to tremble, and weakens, or otherwise disorders, the heart. * * * It promotes disregard for the rights and comforts of others. * * * It diminishes vigor

of intellect. * * * It entails moral and physical degeneracy upon the offspring" (*The Smoking Craze*).

Let us consider the testimony of eminent men as to the truth of the above assertions.

1. The effects on digestion, blood, vital organs, etc.

Professor G. Sims Woodhead: "Tobacco interferes with the functions of the eye, of the heart, and of the kidneys" (In *What's the Harm?*)

Dr. Ledward, of Manchester: "Tobacco is of no use whatever to a healthy constitution, and is absolutely injurious to the healthy frame, an enemy to the brain, the heart, the stomach" (*The Smoking Craze*).

Samuel Morgan, M.D., in his introduction to "*The Question! To Smoke, or not to Smoke?*": "Those who indulge in smoking render themselves more liable than non-smokers to diseases of the mouth, the throat, the larynx, the bronchial tubes, and the lungs. Also to affections of the stomach and heart. * * * Also, tobacco injuriously affects the brain, and produces nervous symptoms."

Dr. Forbes Winslow: "Cigarette-smoking is one of the chief causes of insanity" (*What's the harm?*).

The Beacon Light, the official organ of the British Anti-Tobacco League, says, "Tobacco is the admitted cause of upwards of eighty diseases; including blindness, and cancers of the lower lip and tongue; and is credited with killing twenty thousand in our land every year."

The evil effects of tobacco on the human frame are summarized as follows in *The Temperance Catechism of the Four-fold Pledge*. (Article Tobacco): "On the blood, making it poor and thin. On the stomach, weakening the power of digestion, causing loss of appetite, and giving rise to sickness. On the heart, causing weakness and irregular action. On the organs of sense—on the eye by causing confusion and even loss of sight; on the ear, by causing whistling or ringing sounds, and making people unable to hear distinctly. On the brain, by first stimulating and then depressing its action. On the nerves, lessening their power and sensitiveness. On the inside of the mouth, causing enlargement of the tonsils (smoker's sore throat), redness, dryness, and sometimes peeling, with unnatural firmness, shrinking, or sponginess of the gums; and, worst of all, cancer of the lips, tongue, etc. On the lungs, when they are in an irritable state, by keeping up the irritation and increasing the cough."

2. "It promotes disregard for the rights and comforts of others."

Frank Ballard, in *The Smoking Craze*, says, "On the whole, it is manifest beyond contradiction that both laziness and selfishness, tap-roots of moral evil, are increased in men in proportion as they become devoted to the weed" (page 33).

B. McCall Barbour, in *What's the Harm?*: "Almost invariably the smoking habit creates selfishness" (page 17).

The *Lancet* (Medical Journal) has the following to say on this phase of the subject: "The intemperate smoker is the intemperate indulger, as a general rule, in all that partakes of the nature of sensual gratification."

In what way do users of tobacco disregard the rights and comforts of others?

"They compel people to whom tobacco is disagreeable and injurious to breathe the air which they pollute by smoking. The laws of common politeness and the rules of public companies alike are broken. Smokers sometimes endanger their own and others' lives by breaking the laws which forbid the use of the pipe in mines and other dangerous places" (*The Temperance Catechism*, page 15).

How often is one compelled, rather than have an unpleasant argument, to ride in trains with two or three men filling the air with poisonous fumes; and in non-smoking compartments at that! Men become so selfish that they must have their tobacco, even though those dependent upon them may be compelled to do without the necessities of life. We need only to look around us on every hand to find evidence to substantiate these claims.

3. "It diminishes vigor of intellect."

Henry Ward Beecher says: "The use of tobacco always tends to waste the nerve force and the brain force" (*The Smoking Craze*).

Samuel Morgan, M.D., has this to say: "Smoking also dulls the mental powers, lowers the stamina, and weakens the will-power" (*The Question*).

Admiral Lord Charles Beresford gives his testimony in the following: "There can be no question that cigarette-smoking destroys the nerves of young people, and if their nerves are destroyed they are of little use."

It has been stated by Dr. Dio Lewis that "within half a century no young man addicted to the use of tobacco has graduated at the head of his class at Harvard, though five out of six of the students have used it. The chances, you see, were five in six that a smoker would graduate first, if tobacco does any good, or no harm. But during half a century not one victim of tobacco was able to come out ahead" (*The Smoking Craze*).

A great number of prominent educators declare that young men standing high in their classes have gradually become more and more indifferent to their studies, have fallen short of the place they once held, and, upon investigation, it has been found that the use of tobacco has caused the change to come over them.

David Starr Jordan, Chancellor of the Leland Stanford University, says: "The boy who smokes cigarettes need not be anxious about his future—he has none."

4. "It entails moral and physical degeneracy upon the offspring."

The following testimonies, with the exception of Dr. H. H.

Tidswell, establishing the above, are taken from a pamphlet, *Tobacco Heredity*, by James Pyper, M.A.

Dr. Pidduck: "In no instance is the sin of the father more strikingly visited upon his children than the sin of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives, and early deaths of children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Dr. Hall, of America: "The parent whose blood and secretions are saturated with tobacco, and whose brain and nervous system are semi-narcotized by it, must transmit to his children elements of a distempered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of the future being at the expense of the intellectual and moral nature."

Dr. Kellogg, Director of the famous Sanitarium of Battle Creek, Michigan: "There is no vice, or habit, to which men are addicted, the results of which are more transmitted to posterity, than are those of tobacco-using. A vigorous man may use tobacco all his life, and be able to convince himself all the time that he is receiving no injury; but the children of that man, who ought to inherit from him a vigorous constitution and good health, are, instead, robbed of their rightful patrimony, and enter life with a weakly vital organism, with a system predisposed to disease, and destined to premature decay. The sons of an inveterate tobacco-user are never so robust as their father; and the grandchildren, in case the children are tobacco-users, are certain to be nervous, weakly, sickly creatures. This fact we have verified in so large a number of cases, that we make the statement, fully prepared to maintain it by indisputable facts."

Dr. H. H. Tidswell, M.R.C.S., L.R.C.P.: "I have proved by extensive investigation that the wives of heavy smokers do not produce as many healthy children as the wives of non-smokers; and, also, that male children are becoming actually fewer than female children among the wives of smokers" (From a leaflet, *The Preservation of Health, Home, and Empire*).

Another great evil is the transmitting to the offspring of the tobacco appetite itself.

Dr. Cowan says: "Of all the harm done by the use of tobacco, the greatest harm, and the mightiest wrong, is that of transmitting to the unborn the appetite for the filthy, disease-creating, misery-engendering drug."

The following words to smoking parents have been spoken by an American divine: "Parents! the voice of God speaks to you. 'Whatsoever a man soweth, that shall he also reap.' If you use tobacco, or any other narcotic poison, and transmit to your children an inherited taste for it, look to see the seed you have planted grow and bear fruit to the unutterable sorrow to yourselves and

eternal ruin to your children and your children's children, at the judgment day, and have them point the accusing finger at you, as the cause of their ruin!"

Another evil of the tobacco habit is the wanton waste of money, which is enormous. According to Robert P. Moncrieff the expenditure in Great Britain, for the year 1915, reaches the huge figure of £38,480,910, an increase of £1,840,084 over the previous year. He says, "Never in the history of the nation has such a sum been spent upon tobacco, and it is to be hoped that never again will it attain such huge dimensions." Some may argue that this is due to the "doubling of the duties from September 22nd," but this is not entirely true, as we are told by the same authority that there were 116,580,700 lbs., an increase over the year 1914 of 5,597,485 lbs. of tobacco used in the same period.

Think of the great good that could be done with this large amount of money. The homes that could be furnished, the children fed and clothed, and the hospitals and charitable institutions supplied.

Recently a letter was received by the Bureau of Information, Salt Lake City, from a gentleman living in Oklahoma, on the reverse side of which was printed the following, and I give it as a summary of why tobacco is an evil:

I NEVER SMOKE, NOR CHEW, TOBACCO.

1. Because it has no food properties—hence not necessary to my physical existence.
2. Because it has poisonous properties (Prussic Acid, Arcolein, Pyridine, Monoxide, Nicotine)—hence destructive to both body and mind.
3. Because its filth and stench would make me an undesirable associate for a refined person.
4. Because its use would make me selfish and unsociable, seeking the smoking car and secluded places as my quarters.
5. Because it would make me the servant, while it would be the master—considering neither time, nor money, nor distance, nor any object, when a chew is wanted, or a smoke is craved.
6. Because it is the forerunner of drunkenness, creates a thirst which cannot be satisfied by natural means, but only by a narcotic. Out of six hundred in the state prison at Auburn, N. Y.—five hundred testified that it was tobacco that led to intemperance.
7. Because it costs too much money and affords no return for the money. Education is sacrificed; libraries are empty of books; necessities of life are secondary to tobacco; children's shoes and clothes are worn threadbare, while tobacco must come; farms can't be bought, but cigars can; bank accounts can't be increased, but we can spend \$750,000,000 each year for tobacco.
8. Because many good men have condemned its use.
9. Because it is productive of many physical weaknesses. "There is nothing that so stunts the growth of boys and young men as the use of tobacco." "His physical development is not so good, and his lung

capacity is usually lower than that of the non-smoker" (*Improvement Era*, Vol. XIX., No. 5).

God has spoken in the last days, and His words are, that "tobacco is not for the body, and is not good for man." Science is proving this to be true. Let us heed the warning. I am inclined to believe the words of Mr. H. Mogridge, in a pamphlet, *Should Ministers Smoke?* "Tobacco and the Holy Ghost never dwelt in any man at the same time, proof of which you have in the dead churches to-day."

Blackburn.

CLARENCE J. WOODS.

WHAT DOES THE CHURCH TEACH?

WE prefer to be called "The Church of Jesus Christ of Latter-day Saints"—our right name. It is not "Mormon's" church, nor "Joseph Smith's"; it is the *Church of Jesus Christ*, organized by His authority, and instruction, in *person*, and by His messengers, on the "rock of revelation," and "is built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief cornerstone." And it does teach the same doctrines in Great Britain as are taught in Utah, and all other states of the American Union, Cape Colony, Australia, Japan, Norway, and every other country on earth where religious freedom prevails. And what does it teach?

1. "Faith in God the eternal Father, and in His Son Jesus Christ, and in the Holy Ghost"—the united governing power of the universe; that God created man in His own image, and, that therefore, God must have a body, parts, and passions; that Jesus Christ, the "express image of the Father," has a resurrected body, which was tangible to the touch of Thomas, the doubter; that the Holy Ghost is a personage of spirit; and that these three are perfectly united in will, purpose, and power. The light of Christ is that light "which lighteth every man that cometh into the world," and is the power by which all things are created (organized), governed, and sustained; it is the Spirit of God, that all-powerful, all-knowing, everywhere-present power and influence, which proceeds, or radiates, from the presence of the Father, and fills the immensity of space, even as the light of the sun permeates, lightens, and warms the solar system.

"Without faith it is impossible to please God," and such faith as will impel people to good works—to obey the "commandments."

2. "Mormonism" teaches all men to repent of their sins, *cease* to kill, commit adultery, fornication, theft, or bear false witness, refrain from the use of strong drink, tobacco, vulgar conversation, and all other unclean things, and in the place thereof form habits of pure thoughts, kind words, helpful deeds. "As a man thinketh, so is he."

3. After showing faith in God by bringing forth "fruits meet for repentance," a reformation in daily conduct, the earnest convert is taught to "put on Christ" by being "buried with Him in baptism" for remission of sins, as taught by the Lord Himself to Nicodemus; by John to all Judea; by Peter to the multitude gathered from all nations at Pentecost; by Philip to the eunuch, and by Paul on many occasions.

4. After having shown *faith by repentance*—"godly sorrow," a determination to sin no more—and obeyed the counsel of God by being baptized (immersed in water), the disciple is prepared to receive the baptism (birth) of the Holy Ghost, through the *laying on of hands*, as did the people of Samaria under the hands of Peter and John, and the disciples at Ephesus under the hands of Paul. Having entered by the door into the sheepfold, laid the foundation (Heb. 6: 1-2), let us go unto perfection by adding virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity (II. Peter 1). The "Mormon" elders here, though only one third as many as before the war, are "combing out Great Britain" for fair-minded, open-hearted men and women who will read, think, and pray to God for themselves, instead of deceiving themselves with the false tradition, that "Christ has done it all," except what the priest is anxious to do for a price.

The "overwhelming evidence in the Smoot case," convinced the United States Senate that there was not sufficient cause to deny him a seat in that great council, of which he is still an honored and influential member.

The "Mormons" teach that next to murder, adultery is the greatest sin of the age, and that fornication is a close relative; that all sexual intercourse outside of the marriage relation is a sin in the sight of God, and should be a sin in the sight of man; also, that divorce is a very great evil—"that which God hath joined together, let not man put asunder."

Our testimony is that Jesus Christ is the Son of God, the Redeemer of the world, and that Joseph Smith is His prophet of the nineteenth century. *Britons, give us a fair hearing!*

Blackburn.

JAMES T. B. MASON.

A GENERAL relates the bravest action he had ever heard of. "An officer belonging to our division (42nd)," he says, "was bombing the Turks, when the bomb slipped out of his hand. He immediately took to flight, but on looking round he saw some of his men who could not get away before the explosion. Quick as thought, he turned back and laid himself full length on the bomb. The bomb exploded, and you can guess the result; but not one of his men was hurt. It was a case of giving up his life for his men."—SELECTED.

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THURSDAY, JUNE 29, 1916.

EDITORIAL.

OUR AMUSEMENTS.

LORD MERSEY, in a recent address at Knightsbridge, strongly condemned the inordinate passion for amusements that prevails in the world. He said there are too many supper-parties, too much theatre-going, attending cinema shows, motoring, and worse. He was shocked sometimes to see long lines of people, waiting to get into some show to spend their money and time. He did not suggest that we should have no amusements at all. Amusement was desirable, but it should be restricted as a necessary relaxation from toil. He did not like to see vanity and idleness enlisted in support of war charities. He might be told that the money for charities could not be obtained in other ways. If so, he was sorry for it, for he would rather it came spontaneously than raised from exhibitions really directed to other ends than charity.

This is true, and it might be added that the nature of the popular amusements suggests a still greater danger than the abundance of them.

Consider, for instance, the cinema shows. With very few exceptions, the stories they tell are every bit as silly as the tales that fill the weekly sheets which no respectable person takes time to read. But that is not the worst feature of those shows. In a great many pictures a moral standard diametrically opposed to that of our Lord and Savior is held up before the immature youth, in such a way as to elicit their applause and admiration. For instance, the doctrine of revenge is frequently set forth in impressive pictures, as the highest standard of manhood and virtue. Killing unlawfully is made light of, or even held up as justifiable. In other pictures disrespect for parents, or strife between husband and wife, deception, and fraud seem to be the chief sources of amusement. Through the exhibition of such pictures, the minds of the young are being distorted, and rendered unfit for the struggle for the higher standards of Christianity. They are being trained to disregard the principles preached by our Lord in the Sermon on the Mount, and to look upon them as "impractical" and impossible. They are drinking in the subtle poison that causes spiritual paralysis, which is seen in the conditions of infidelity, indifference, and wickedness that prevail everywhere. They are talking about censoring the films, and they are censoring them, but they have not yet touched the real evil of the objectionable cinema shows.

The Lord told Israel, in the Decalogue, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." That may seem to be a peculiar commandment, but the Lord knew that pictures and statues are more impressive than the written word, and that it would be very easy to prostitute the arts of the painter and sculptor. Wherefore He prohibited the exercise of those and similar arts, to some extent, entirely. Through pictures and images, idolatry has been perpetuated, wars have been started, characters assassinated, and murder instigated. And now pictures are very largely used in the service of the Evil One for the corruption of higher moral standards. The Latter-day Saints would do well to furnish, as far as possible, their own amusements, and see to it that they are elevating, or at least harmless. "A little nonsense now and then," is not to be condemned, but may be thoroughly enjoyed, if it is innocent and not indulged in to excess. There must be wisdom in all things.

J. M. S.

WOMAN SUFFRAGE AND RELIEF SOCIETY.

It has been customary, in ill-informed circles, to represent social conditions among the Latter-day Saints as "woman slavery." Travelers on flying trips through Utah have come back and startled the world with thrilling tales of the degraded position of women there. It has all been very amusing to those who knew the conditions under which the Utah women live, and were in a position to compare them with those of the girls in the industrial centers of the Old World, or the family conditions in many homes in Europe.

We have again been reminded of the great advancement of the Latter-day Saints on the so-called woman question, by a review of the struggle for emancipation, presented in a volume on women's work in the missionary field, by Helen Montgomery. She shows that the first organized effort of the women to secure some "rights," were made at Seneca Falls, in 1848. There the representatives of the women adopted a platform demanding "personal liberty, education, the right to earn a living, to own property, to sue and be sued, to make contracts, to testify in court, to obtain a divorce for just cause, to possess her children, to obtain a fair share of the accumulations during marriage, and to vote."

The English suffragist movement began in 1852, with a National Woman's Rights Convention, held at Worcester.

In 1896 there were only four states in the United States in which the women had the franchise. These were Utah, Idaho, Wyoming, and Colorado. Since then, Washington, California, Arizona, Kansas, Oregon, Nevada, Montana, and Alaska have been added to the "white" states.

In Great Britain the women were still fighting for suffrage, when the great war broke out.

Now, what are the facts as regards the "Mormon" women? As far back as 1830, four months after the Church was organized, Mrs. Emma Smith, the wife of the Prophet, was called, by divine revelation, to "expound the Scriptures, and to exhort the Church, according as it shall be given thee by my Spirit" (Doc. and Cov. 25: 7). This was eighteen years before the Woman's Rights Convention, at Seneca Falls, and twenty-two years before that at Worcester. In the Church the women have *always* had an equal vote with the men, in all their conferences, for the doctrine of "common consent" includes the women. On the 17th of March, 1842—six and ten years, respectively, before the two women's conventions referred to previously were held—the Woman's Relief Society was organized in Nauvoo. That organization still exists, and has grown to become one of the largest organizations of women in the world.

The "Mormon" women, then, were enfranchised and organized long before Susan B. Anthony, Mrs. Carrie Chapman Catt, Mrs. Elizabeth Cady Stanton, and their associates, had ever thought of agitating for women's "rights." When the "Mormons" came to Utah, and, being the majority, controlled the government, their women were given the franchise. They were deprived of it by the American government while Utah was a territory, but as soon as Utah became a state, and the majority of legislators were Church members, they were again enfranchised. And from Utah the leaven has penetrated public sentiment in nearly all the western states.

We have mentioned the Relief Society of the Church. It is a very strong, healthy, and active organization. The ladies belonging to it in the United Kingdom have had the privilege of working for the comfort of the soldiers in the trenches, the wounded in the hospitals, and children in the war-swept zones, and they have been very much blessed in this work. We take the liberty of making an extract from a recent letter from Sister Isabella Blake, Glasgow, to Sister Ida B. Smith, Liverpool, president of the Relief Society of the Church of Jesus Christ of Latter-day Saints in Europe, under whose energetic and wise direction the relief work has been done so successfully. The letter has no direct bearing on the suffrage question, but it is of general interest to the readers of the *Star*. Mrs. Blake says:

"Dear Sister Smith:—All is well here in the Glasgow branch Relief Society. We have just received our Voluntary Workers' badges. I am enclosing one for you, as a memento of our work. It is made of gun metal, taken from captured guns, the same material as the Victoria Cross is made from. All the sisters here are very proud of them, and are going to wear them on all occasions.

"We had a fine time on Sunday night, and I feel that I must tell you of it, as it shows how much good you have done by taking up the Red Cross work. Our president announced at the evening meeting that he would hold a street meeting, and invited us to go to it. A number of brothers and sisters went to help in the singing. After a couple of elders had spoken, the president quite unexpectedly called on me to speak, introducing me as president of our Relief Society, and also convener of the Red Cross Work Party. When I went forward the people flocked round. I bore my testimony to them as a Scotchwoman and citizen of Glasgow. Then I told them about how we were working for the Red Cross, and that the saints were a patriotic people. I told them of one family in the branch having five sons in the trenches, and that nearly all our men were either on active service, or engaged in munition work. I was accorded splendid attention, not a person moving away. I was able to deliver my message of the restoration of the gospel to an audience of hundreds, who were just as attentive and orderly as if they had been inside a cathedral.

"It is splendid to have the opportunity to bear one's testimony, and, as I said on Sunday night, although some of the Christian sects do not allow the women to speak, the 'Mormon' women have the same voice in Church affairs as the men, and are allowed the same privileges.

"Our meetings are well attended. The poor are being helped in these trying times, and the sick are being looked after. We have a big lot of work in hand at present. The little children in the infant class have put their halfpennies together and bought sufficient wool to knit three pairs of socks, which are to be sent in to the Red Cross, as a donation, with a note telling the committee who raised the money. In the last report sent to me, I see that the children alone, in Glasgow, have raised, since the beginning of the war, £1,081 in pennies. I have a spare badge here, and have a great desire to send it to President Emmeline B. Wells, along with a copy of our certificate. I believe she would be pleased to receive it, as it would be a beautiful memento of this war."

J. M. S.

THE world was full of poets, painters, sculptors and musicians, on that great day of Pentecost, when the conscience-stricken multitude cried out: "Men and brethren, what shall we do?" But the poets could not answer, the sculptors and painters could not answer, not even Cæsar upon his throne could tell men what to do to be saved. But there stood up * * * an unlettered fisherman, but, nevertheless, a Prophet of God, and he told them what they must do to be saved. He was, therefore, the most important man of his generation—Peter, the Apostle of Jesus Christ. For the same reason the Prophet Joseph Smith was the most important man of his generation.—ORSON F. WHITNEY.

THE WORLD OF TO-DAY.

WHY is the red blood flowing? Why are the nations of the earth tossing on this wild, tempestuous sea of destruction? Why are men dying, and women weeping, and this beautiful world, which God so wonderfully created, suffering utter devastation? These questions confront us daily with overwhelming force. How can a just God allow these appalling things to happen? is a question which is constantly asked by people of to-day. We might just as well ask why God does not stop His law of gravitation in order to save the suicide who leaps from a tower. Our never-changing Father deviates not from His laws and ordinances, and if mankind transgresses these laws, punishment inevitably ensues. In these days man's brain, mind, and energy are all actively engaged in scheming devices for the most efficient means of destruction. The worship of God is entirely a secondary consideration.

The deplorable condition which surrounds us, plainly testifies of this great truth, that Christ's commandment to love our neighbor as ourselves, and to love even our enemies, is utterly disregarded. Hate, envy, and revenge have superseded the love which Christ strove to instil into our hearts. Modern Christianity has apparently failed in its purpose. The divergent parties and sects are still rending the air in twain with their numerous professions and beliefs. They have lost the straight and narrow way which Christ so clearly defined, and are hopelessly wandering in bye and forbidden paths. Darkness has indeed covered the whole earth, and gross darkness the minds of the people. Man has abused the free agency which God so graciously bestowed upon him, and, choosing evil for good, is rapidly bringing about his own undoing. This terrific work of destruction is being accomplished with a deadly swiftness, leaving no time for lamentation. Millions of souls are plunged into eternity without time for a parting prayer. The Lord is merciful and gracious, and will abundantly pardon our transgressions; but He will not strive forever with His people. Man, having corrupted the tabernacle which God gave him, has made it an unfit dwelling-place for His spirit. "My spirit will not dwell in an unclean tabernacle," saith the Lord. Oh, the unspeakable sorrow and suffering which might have been avoided had man continued in the straight and narrow way! When we reach that eternal bar of justice, and stand before the throne of God, to be rewarded according to our ways, and the fruit of our doings, shall we be burdened with a rosary of "might-have-beens"?

The highest laws have been given, and it remains with us, and us alone, to fulfil them. Clad in the armor of the Lord, we must fight the good fight diligently, without halting, without rest, pushing better up to best. "Our wills in themselves are weak, but anchored in the will of God, they are strong"—strong enough

to withstand the greater temptations placed before us by the adversary. Let us lift up our hearts and press on in this eternal round of progression, ever remembering, "our greatest glory consists, not in never falling, but in rising every time we fall."

May we strive more diligently to lay up for ourselves treasures in heaven, where moth and rust doth not corrupt! Let us bear our cross nobly, and bravely, that we may eventually gain the smiling approbation of our heavenly Father, and that greatest of all blessings, an exaltation in the celestial kingdom of God.

Derby.

DOROTHY LEVY.

PROOF OF THE GOSPEL AND TRUE LIVING.

WE believe that the first principles and ordinances of the gospel are: (1) Faith in the Lord Jesus Christ; (2) repentance; (3) baptism by immersion for the remission of sins; (4) laying on of hands for the gift of the Holy Ghost (Fourth Article of Faith).

First, faith in the Lord Jesus Christ. You may say, Why faith? What is faith? "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). It is the foundation of all righteousness, and without faith it is impossible to please God. When the lunatic was brought to the disciples, to have a devil cast out, they were unable to do so. Why? Because they had not sufficient faith. Yet, when Jesus came, He immediately healed the lunatic. When the disciples asked why they were unable to do this thing, Christ said, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17: 20). So, we see how important faith is.

Next comes repentance. You may say, I repent of my sins every week, or every night. You may *confess* them; but if you repeat them, how can you repent? Repentance is a heartfelt sorrow for sin, resulting in an endeavor to sin no more. To sin one day, and at night to ask forgiveness, and then do the same thing next day, is not repentance. We must be sincere, and try to follow the Savior.

After we have truly repented, we must be baptized by immersion for the remission of our sins. By this I do not mean sprinkled; I mean immersed, or buried, in the water. When Nicodemus came to Jesus by night, and asked what he was to do to be saved, the Savior said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5). And, again, when the Savior went to be baptized, John the Baptist said, "I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, "Suffer it to be so now; for thus it becometh us to fulfil all

righteousness" (Matt. 3: 14, 15). Well, then, if it was necessary for Him who never sinned to be baptized, to fulfil all righteousness, how much more need have we, who have sinned practically all our lives, to be baptized, in order to enter the kingdom of God? Baptism is essential to salvation.

When we enter the waters of baptism, we make covenants with our heavenly Father that we will always remember Him, and try to do His will by living as He would have us live. In return, He promises us His Holy Spirit to help us. This we receive when we have hands laid upon our heads by those in authority, and whenever we partake of the sacrament, we renew those covenants. So, let us do our duty, and try to live up to the Savior's teachings. Let us attend to our meetings as often as possible, and so help and encourage those who are sent to teach us, for we are told to meet together often and partake of the Spirit of the Lord, and if you have not yet accepted the gospel of Christ, do not despise those who have, because they bear the name of Latter-day Saints.

Investigate, and find out for yourself the truth. If the people you despise are not teaching the gospel of Christ, their work will come to naught; but if they are, no one will be able to overthrow it, and it will grow and prosper.

Nottingham.

GLADYS E. P. LARSON.

EVENING MUSINGS.

THESE thoughts came to me one evening, as, tired out with the day's work, I sat watching the changing colors of the sky, and the shadows gradually deepening into night. Surely no one could doubt that beauties such as these were the work of a master hand, of a Father who governed the universe with infinite love and wisdom.

It is in a crowded city where I live; yet, in spite of smoke and dirt, the splendor and peace of eventide settle like some great hallowed influence over everything, and all nature calls for rest. Quite close to the setting sun lies a cloud, from behind which shines such dazzling beauty, it seems that could we but tear it aside, the very gates of heaven themselves would be revealed. Just a little distance away, small, white, fleecy clouds are floating across the sky, their motions whispering of rest, so gently do they move; and their whiteness tells of the purity that reigns supreme in our heavenly home. In the lovely west, the sky looks like molten gold, giving promise of a day full of sunshine on the morrow, and still further shewing the rich sunshine and happiness that await us, if we but fulfil the Master's work here below.

Sinking majestically, is the great sun itself, the light of the world; yet that radiance fails before the magnificent and glorious light of the eternal Father and Lord of all. Does it not seem

that the voice that breathed over Eden is at this moment breathing words of hope and comfort to a bereaved world? I cannot help but think, as so many others do at the present time, that so short a distance away, many lives are being forfeited every day as a price of disobedience. Oh! if we could but see our sins, and realize what we are losing through them; could we but understand some little of the sufferings of our Savior on the cross for us, would we not be very humble, very meek, and strive only to fight battles for our Lord, battles to overcome the powers of darkness, living only to gain a place in our celestial home, beside our loved ones, under a loving Father's care? How we would strive to gain that precious commendation, "Well done, thou good and faithful servant."

Birmingham.

O. WELLS.

TO OUR READERS IN AMERICA.

ACCORDING to press notices, the War Office has announced the extension of the rule regarding export of printed matter by post. America now being included in the restricted area. On and after July 1, printed matter (newspapers, magazines, books, etc., other than trade circulars) sent to (a) all European countries and their colonies and dependencies in Africa and America, except France, Russia, and Italy, and British, French, or Italian territory; (b) neutral countries of America, will not be sent forward unless posted direct from the office of publishers or newsagents who have obtained permission from the War Office for this purpose.

This means that the publishers of the *Star* will not be able to continue mailing the magazine to their readers in the United States, until after the war, unless they should succeed in obtaining permission from the War Office to do so. To mail the *Star* through an authorized agent would mean an additional cost, so considerable, that few of our friends in America, we presume, would care to pay it. We publish this notice now, so that, if the *Star* does not arrive in the United States for some time, after the 1st of July, our friends will know the reason.

THE EFFECT OF MILITARY TRAINING.

RUDOLPH SPRECKLES is convinced that the military training of young men and boys is not conducive to peace. Holding these views, he has just refused a position offered him on the advisory council of the United States Boy Scouts. In a letter written to the Chief Scout, Mr. Spreckles states that the present European war has convinced him that military training of young men on a large scale has an effect upon international situations quite contrary to the theory advanced by advocates of large armies and powerful navies. It is obvious now that gigantic military and

naval preparedness promotes war, and not peace, as heretofore claimed by its advocates. In no case can it be honestly said that militarism has served the cause of peace. The best-equipped military nation on earth is to-day sacrificing millions of its best citizens in a conflict which, even if it should be successful, would leave that nation weak almost to the point of ruin, with a people saddened and crushed for generations to come. He believes, however, that the present conflict will bring a new and better attitude in Europe, and will strengthen the American masses in their conviction against militarism, so that they will never tolerate a military autocracy. "I am satisfied that many hundreds of thousands of our most loyal citizens," says Mr. Spreckles, "have been stampeded by the false cry of 'wolf,' and are, perhaps, like yourself, convinced that patriotism and the nation's interests demand a new military and naval policy. To me, however, the facts, calmly considered, are against such a conclusion."—SELECTED.

FROM THE MISSION FIELD.

Baptisms.—Baptismal services were held on May 29th, 1916, at Ipswich (Norwich conference), when one person was baptized into the Church in the River Orwell; and on June 10th, 1916, one soul was baptized into the Church at Lowestoft (Norwich conference), in the North Sea. Elder G. Sanford Pincock officiated in both instances.

A baptism was performed on June 15th, 1916, at the Public Baths, Burnley (Liverpool conference), three persons receiving baptism at the hands of Elder Benjamin F. Hulme, and being confirmed members of the Church the same day.

DIED.

PUNCHARD.—At Lowestoft (Norwich conference), June 15th, 1916, Samuel Punchard, aged 80 years. Brother Punchard lived and died a faithful Latter-day Saint.

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